issue 2 autumn 1997

the rebel lion

REBELLIONS IN THIS GREAT REBELLION

The Minister for Transport, Mr Cooper, withdrew the Government's offer of a 6 per cent pay rise to transport workers, and refused to rule out privatising the public transport system or standing down workers in response to the strike.

"It's absolutely unforgiveable," Mr Kennett said. "Here we are working our backsides off to create a favourable image for Melbourne internationally and some hoon has gone along and done this criminal act.

The Premier, Mr Kennett, said the decision to shut down trains and trams throughout the State was an act of "treachery and betrayal" by the union movement.

"Many see this act of bastardry last night — and that's the only way you can describe it — as criminal."

Mr Kennett said yesterday he would like to send the unions an "invoice" for the loss, which punctured State government predictions of a $2.9 million profit on the event.

said it was an "act of vandalism against all Australians".

But Mr Kennett said it was an "obvious" attempt to sabotage the race, which attracted prolonged protests last year over damage to Albert Park.

Grand Prix chaos

Drugs What Problem?

Adbusters

The Case For Community Control

Ordained Women?

Poetry & More!

Well, here we are, issue two. A month later than I'd hoped, but here it is.
In this issue Will Kemp takes a critical look at the attitudes towards drugs and drug use in society and how, for the most part, anarchist opinion reflects these non-libertarian and harmful views. James Hutchings offers the case for community control, and the debate on the ordination of women is given a new angle by Nadia Menon. A quick look at the work of Adbusters, and a progress report on the McLibel trial and a local victory for the Blue Mountains against McDollars also feature. This issue also sees the first of a series of prose poems on the Zapatistas by Robbie Casey. And below, in the spirit of Adbusters (p.8–9) and jammers/detourners everywhere, is a reaction to Smirnoff's horrible alcohol-makes-things-better advertising. Their recent ad depicting porcelain ducks with the one seen through the bottle blasted by shotgun pellets is as good a reason as any to turnoff smirnoff.

The Rebel Lion is not aligned to any one group but aims to:

- provide a voice for those opposed to hierarchical and oppressive systems and the beliefs and teachings which support them
- publish and disseminate materials which promote freedom, and challenge the (imposed) notions that we need rule or that international capitalism can provide a decent life for humanity
- support the cooperation of anarchists and others who are working against authoritarianism, sexism, racism, discrimination, intolerance and speciesism—and believe CHANGE IS POSSIBLE

The 'zine was started out of a desire to see more information published from an anarchist point of view. As more and more the mass media monopolies pump out their increasingly conservative and intolerant propaganda the need for alternatives is obvious.

Anarchism is a political philosophy which asserts that society can be based on cooperation and voluntary associations, free from coercion, and without hierarchy or authority. That each member of society should have equal access to its wealth, means of production and decision making processes. That a life free from oppression and access to the necessities of life is a right. That there are no authorities who can better make decisions than the communities whom those decisions affect. Embraces and respects individuality and personal choice. Rejects the notions of State and borders, or that capitalism can provide a decent or dignified life. Rejects the teachings and exponents of exploitation, alienation, discrimination, coercion and authority in all their forms.
Liberty Equality Solidarity

Many thanks go to the contributors: James Hutchings, Nadia Menon, Will Kemp, Robbie Casey; to Adbusters/the Media Institute, Black Rose Anarchist Bookshop; and, to everyone who has offered help or advice along the way. —Matthew Sherwood.

The Rebel Lion is still a free publication, this will continue as long as possible. Reproduction and distribution is done on the cheap or for free, if possible. For this reason circulation is limited to a few hundred copies—small donations o copying/printing services or postage stamps will see this publication reach more people.
Contributions can be sent to the **Rebel Lion, PO Box 6, Whalan 2770** or emailed to **mj.sherwood@nepean.uws.edu.au**. Contributions are preferred on disk or by email, disks will be returned if accompanied by return postage.
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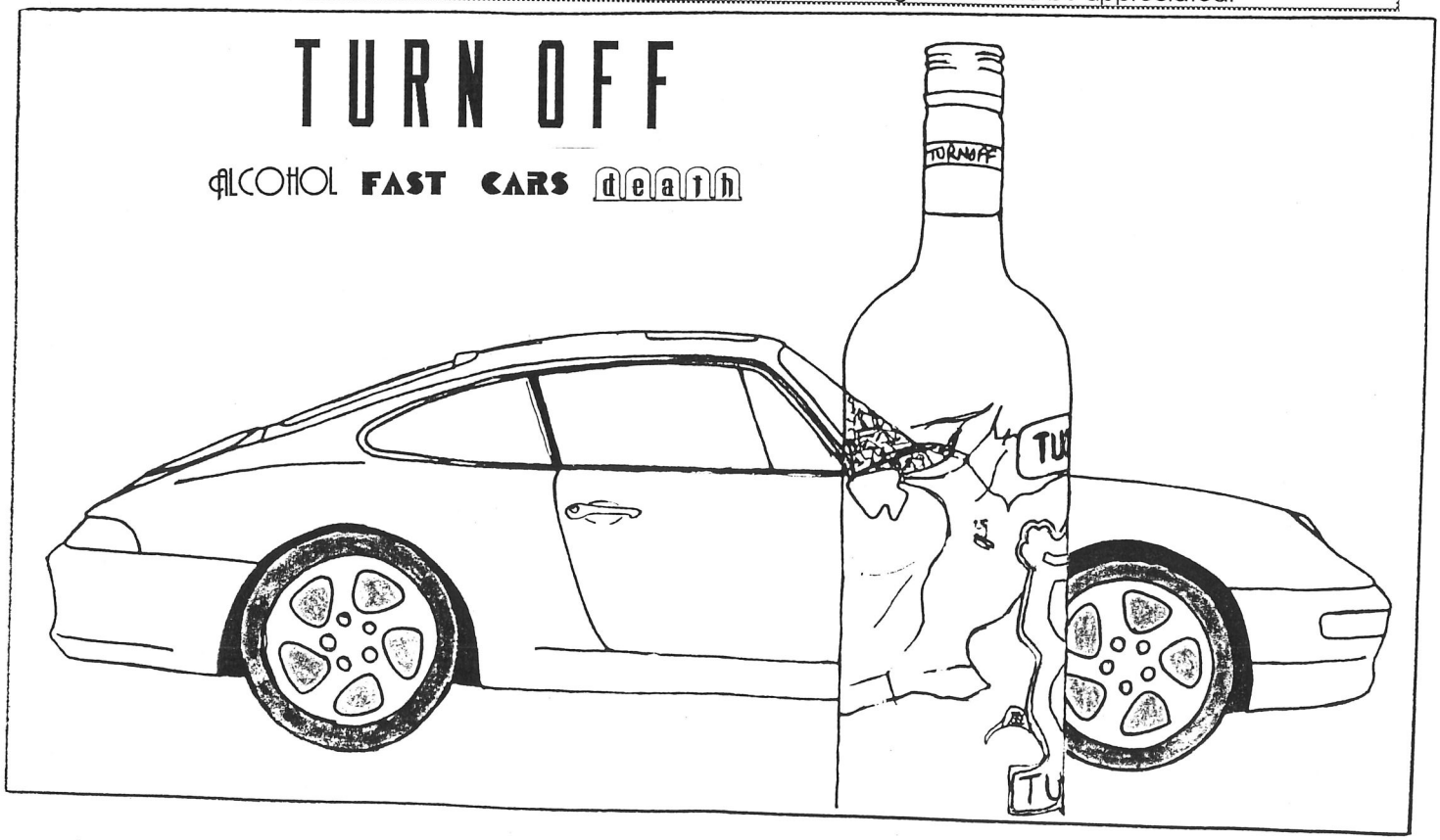
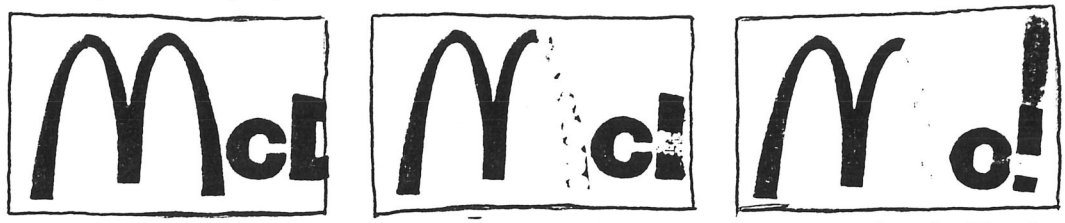


The tide it seems is turning against McDonald's. The McLibel Trial is now two years old; communities are organising and rejecting the golden arches; campaigns attacking McDonald's' slick marketing are becoming more prevalent, and carrying more weight. Clearly, all around the globe, not everyone is saying it's McTime!



The McLibel Support Campaign is calling an international Victory Day of Action on the Saturday after the verdict to demonstrate McDonald's failure to censor alternative views and information. Thousands of people around the world have pledged to leaflet outside their local stores on that day and beyond, whatever the verdict in the trial. The demonstrations will be a display of solidarity with the McLibel Defendants and show of conviction that all the criticisms in the "What's Wrong With McDonald's?" leaflets are true and have been proved to be so in the trial (often by McDonald's own witnesses and documents). Even if McDonald's 'win' in the courts, they will in any event lose on the streets.

The case erupted when McDonald's decided to sue Helen Steel and David Morris for alleged libel over a 6-sided factsheet produced in the mid '80s by London Greenpeace, entitled "What's Wrong With McDonald's?—Everything they don't want you to know". Every phrase in the current "What's Wrong With McDonald's?" leaflet has now been fully referenced to documentary evidence and oral testimony in the McLibel Trial, mostly from McDonald's own sources. (The Referenced Leaflet is available from the McLibel Campaign.)

Since its launch on the 16th Feb 1996, the 'McSpotlight' Internet site has been the focus of international media attention (including front page of USA Today). It has been accessed nearly 9 million times, and recently quadrupled in size with the addition of all 313 days of the official court transcripts, a historically unprecedented move. Now accessible are an estimated 19,000 pages (around 50 megabytes of data) of often riveting testimony (including the grilling of top Corporate executives) and controversial legal arguments. Whatever the judge's personal verdict, the public will have access to full information to enable them to judge for themselves - exactly the reason why McSpotlight was created. There is nothing McDonald's can do to prevent the public's right of access to this material—McSpotlight is here to stay as a public resource, uncensored and unstoppable, the final nail in the coffin of McDonald's global censorship strategy.

Judgement due in May 1997

evidence from the witness box

RAINFORESTS - McDonald's are still obtaining beef for their stores in Brazil from ranches situated on recently cleared Amazonian rainforest land.
LITTER - a McDonald's witness admitted that McDonald's were in the top "1 or 2% of companies" whose products end up as litter.
ADVERTISING - The corporation's official and confidential 'Operations Manual' was read out: "Ronald loves McDonald's and McDonald's food. And so do children, because they love Ronald. Remember, children exert a phenomenal influence when it comes to restaurant selection. This means you should do everything you can to appeal to children's love for Ronald and McDonald's."
ANIMALS - David Walker of McKey Foods (sole hamburger supplier to McDonald's UK) admitted that "as a result of the meat industry, the suffering of animals is inevitable".
FOOD SAFETY - McDonald's have admitted that they were responsible for an outbreak of E.Coli food poisoning in the USA in 1982, and in the UK in 1991, in which people suffered serious kidney failure.
EMPLOYMENT - Two dozen ex-McDonald's workers testified for the Defence about the poor pay and conditions; and trade unionists from around the world gave evidence about their experience of organising in the face of McDonald's hostility to trade unions. McDonald's admitted having paid some UK staff under the statutory minimum and that employees 'would not be allowed to carry out any overt union activity on McDonald's premises'.

You can get the latest news at <http://203.15.106.143/home.html> or contact the McLibel Support Campaign (see contacts, p15)

Continued over ... McDonald's Routed in the Mountains

Victory in the Mountains

McDonald's Concedes Defeat With No Appeal

In a victory for grassroots community action, McDonald's yesterday notified the group Mountains Against McDonald's (MAM) that it would not continue with its current attempt to set up a new outlet in Australia's beautiful Blue Mountains. MAM spokesperson Anne Elliott said: "It is a great win by a local group against a huge corporation. We hope it will be an inspiration to other groups all over the world..."

MAM gathered under one banner a wide coalition of local people—residents who would be affected by the noise, traffic and litter, environmentalists, local business people, and parents and teachers concerned about the way fast food corporations market to children.

MAM's strategy was based on well-organised action to inform and mobilise the local community. It held a rally, distributed information, informed the public of each councillor's stand on the matter, wrote numerous letters to editors, issued media releases, and even took some paid advertising.

As a result of MAM's activities, the forces ranged against McDonald's were substantial. The Council received over 5000 objections to the proposal and only 15 letters in support. Rather than rule on the wishes of the public, the Council chose the more business friendly option and denied the application on zoning grounds, leaving the path open for McDonald's to pursue the case in the Land and Environment Court, thankfully they have decided not to continue.

VISIONS OF FREEDOM

THE BOOK & THE MAGAZINE

Remember January 1995?
You went to the conference...
you've seen the video, you've heard the soundtrack...
now you can buy the softdrink—whoops !
—I mean the PRINT version...

Launched on the second year anniversary of the Visions of Freedom Anarchist Conference, the 100 page book (*Versions of Freedom*) and the 40 page 'zine (*Visions of Freedom*) stand as a record of the conference. They were launched at Gleebooks on the 20th of Febrary, with the gracious (and often hilarious) assistance of memebers of the Order of Perpetual Indulgence, reminding us as Peter McGregor mentioned of the role of indulgence in anarchism.

It was quite fitting that the launch occured during the Mardi Gras celebrations. Visions of Freedom contains an important critique of the conference which was raised during the plenary by queer participants, and has raised to a higher level the amount of discussion of queer issues.

Visions of Freedom consists mainly of materials directly pertainent to the conference, while the Versions of Freedom: An Anthology of Anarchism consists of the more theoretical issues and papers presented at the conference. Included in the book are two papers on each of the two major themes that developed at the conference: feminism and anarchism, and free speech. Also included in Versions among others: Chomsky's discussion 'Goals and Visions', Val Plumwood's critique of Chomsky's politics, and a particularly engaging piece on Anarchist politics and direct action by Rob Sparrow.

Visions & Versions were launched by Monsignor Porca Madonna, Sister Mary Mary Quite Contrary (above) & Pope Caroline Graham of the Order of Perpetual Indulgence.

The editorial collective says that the "papers represent only part of the diverse and dynamic atmosphere of the conference, but we hope their publication will help to keep important issues under debate in the anarchist community."

For further info, and to order copies contact:	Both publications are available online at:
Visions of Freedom, PO Box 13, Enmore 2042	**http://vof.cat.org.au/**

WHY WE OPPOSE THE ORDINATION OF WOMEN

nadia menon

Religion has failed women. All feminists know about witch burning and the misogyny of the Bible and of the Church fathers. St Anthony said that "when you see a woman, consider that you face not a human being, but the devil himself. The woman's voice is the hiss of the snake." But this is not just a matter of history. When Tammy Faye Bakker said that "I think that Christian women are the most liberated women in the whole world. I love being under submission to my husband", she was summing up the attitudes of most religious people (not just Christians).

We feel that religions' misogyny cannot be overcome. Most of the established religions eg Christianity, Islam, Hinduism, have a philosophy of a god or gods who humanity has to serve. There is a relationship based on power between god and his creation. God might love us, but he can still send us to Hell. If you can call this love, it's the love of an abusive father. This is clearly a philosophy of oppression. From such an outlook commands such as 'slaves obey your masters' logically spring.

This parallels the oppression of women. The Bible tells wives to obey their husbands, and continually reinforces the power of men over women. Eve is responsible for the fall of 'Man'. Birth, sex and menstruation are all spiritually unclean: the modern Anglican bishop who refuses to have menstruating women in his church when he performs certain ceremonies is not a heretic—he is merely not a hypocrite. The sexual ethics of the Bible (mostly in Leviticus) are based on male property rights. A man cannot rape another man's wife because that is theft. He can rape his own wife, and his own daughter.

Islam is no better. The Iranian rebels who overthrew the Shah certainly weren't fighting for the liberation of women—"sister, your veil is my honour" was one of their slogans. The Koran echoes the Bible in saying that "good women are therefore obedient". The Hindu tradition of suttee, the burning of widows on their husbands' funeral pyre, reflected a similar attitude. In religion, women are the property of men just as men are the property of the divine. In this context, the Jewish prayer "blessed be thou our God and Lord of Hosts, who has not created me a woman" becomes understandable.

Buddhism's misogyny appears in a slightly more subtle fashion. Though Buddhists do not believe in an all-powerful god, they do believe in a hierarchy of existence. Women, unsurprisingly, are lower than men. Even if this were not the case, Buddhism is based on renouncing desire and resigning oneself to one's material conditions. Unfortunately, women in Buddhist societies are traditionally subservient to their men. A philosophy of acceptance certainly won't liberate them. In fact, feminism would be rejected by Buddhism because it seeks improvement in this world. Buddhist women have traditionally been told to live a good life and seek reincarnation as men.

Alternative religions such as neo-paganism are sometimes seen as acceptable options for feminists. Certainly on the surface they seem to empower women. In fact that is one of their selling points. Yet, can any spiritual philosophy meet women's material needs? Does menstruation worship help women who can't afford the luxury tax on tampons? Can you call on the power of the Goddess to get you out of the sweatshops? And how different are alternative religions anyway? Catholics have a passionate love of the Virgin Mary. The Hindu goddess Kali is as powerful a female archetype as one could want, but she doesn't help actual women. Moreover, the female strength that alternative religions celebrate is that of sexuality, birth and healing—in other words, women's traditional roles. One can celebrate 'the feminine' without liberating it.

This is why we don't want ordained women. They give an acceptable face to something that isn't acceptable. Religion says 'slaves obey your masters'. We say 'No god. No masters' rather than 'let's have some female masters for a change'. We don't want female serial killers. We don't want female child abusers. We don't want female priests.

This article will appear in an upcoming edition of the anti-religious magazine **Kill Christ Again**.

For information on Kill Christ Again, write to
Kill Christ Again, PO Box 503, Newtown NSW 2042

Do You Hate Politicians?

The Case for Community Control

james hutchings

We live in a society plagued by rising prices, unemployment, racism, environmental destruction and poverty. Many people are afraid that their kids will never be able to find jobs. Many of the jobs there are, are poorly paid, frustrating and pointless. A doctor once said that no one ever dies wishing they'd spent more time at the office, yet people are encouraged to be obsessed with making money.

No one seems to know what to do. The Liberals, Pauline Hanson in particular, try and make poor whites blame other races. Aboriginals and boat people made the stock market crash? Not very likely is it? The Labor Party has become more and more like the Liberals. Some people say ALP should stand for Another Liberal Party. Once their leaders came from the working class, now they seem to be middle class trendies or even rich business people. As for the various groups based on the ideas of Lenin, the less said about them the better.

Most people don't think much of politicians. And with good reason: politicians don't seem to have any answers to unemployment, rising prices, child abuse, the environment or anything else. They can't create a proper public transport system let alone solve the big problems. Most people also see them as arrogant and out of touch. Even councils, which are supposed to help local communities, can be like this (as you'll know if you've ever tried to get them to do anything)*. The one thing politicians are good at seems to be making excuses.

None of this is anything new, nor is it limited to Australia. Early this century the American Alexander Berkman wrote that "the very essence of politics is corruption, sail-trimming, the sacrifice of your ideals and integrity for success." Clearly, this isn't a problem with one politician or one party, but with government in general.

The idea of having a government rather than allowing everyone an equal say, is to allow the best people to make decisions: the experts in other words. But if the government is out of touch with everyday life, how can they be experts on it? How can a community know less about itself than a collection of people who've probably never even been there? The experts are not the political hacks and their hangers on. When it comes to your own life and your own community, you are the expert.

Then there's the argument that we get to choose our government. But we don't choose the judges, the police or the political advisers. We don't choose the ministry or the party leaders—that's done behind closed doors by political factions. And we don't, most importantly, choose the people who have the real power in our society—in other words, the upper class.

In law, everyone has exactly the same rights as Kerry Packer. If you want to sink millions of dollars into a major media network, then you have the right to. However, this doesn't mean much. It's obvious that society is divided by access to wealth and power—social class in other words. It's also obvious that most people don't have wealth or power. Even if they think of themselves as middle class, most people are actually in the working class. That is, the people who don't have the power to hire and fire—most blue and white collar workers, the unemployed, people who look after children etc.

We're all supposed to have the same say. But it doesn't work that way. Our present 'democracy' ignores the wishes of the people in favour of the wishes of the rich and powerful, not least because the mass media is owned by a tiny, powerful group. When money talks liberty is silent. That's why community control has to include economic control—in other words, an end to class divisions. Political democracy means nothing without economic democracy (ie an end to private wealth), just as the right to buy something means nothing if you can't afford it.

Society is divided, and the main division is access to wealth and power—in other words, social class. People and communities won't be able to control their own lives and solve their own problems as long as the rich and powerful can lord it over the

rest of us. Our answer is simple: abolish government and abolish private wealth. Instead of elaborate schemes invented by intellectuals, we want people to be able to co-operate and run their affairs without the corruption and inefficiency of politics and politicians, and without the divisions and conflict caused by the existence of social class.

We aren't idealists or utopian dreamers. The idealists are the people who think that government can be made to work for the people. Do you think that the rich are going to give away their money? Do you think that politicians can run your life better than you can? Communities based on equality and free association have been set up and run before. It's always taken the guns of the wealthy to tear them down. Today, a Mexican group called the Zapatistas is putting these ideas into practice, taking on their government and that of the United States—and they're winning. We are a very small group, but it's better to have a future and no past than a past but no future. If the other team's a lot bigger, we'll just have to play better.

In any case, we have no choice. The environment is falling apart under the pressure of the greed of big business. If the human race is to have a future, it can't be the capitalist one. The choice is increasingly, literally, 'Liberty or Death'.

* It's important to note that ordinary council workers aren't responsible for this, any more than factory workers are responsible for the actions of factory owners.

By the 1980s, PR firms like Hill & Knowlton were developing techniques not only for targeting legislators but also for serving up their constituents. Since then the business of organizing grassroots support for pro-business positions has become a half-billion-dollar-a-year PR subspecialty—"one of the hottest trends in politics today," according to former state legislator Ron Faucheux, now the editor of *Campaigns & Elections* magazine. "In the modern world, few major issues are merely *lobbied* anymore," Faucheux writes. "Most of them are now *managed*, using a triad of public relations, grassroots mobilization and lobbyists."[11]

from *Toxic sludge is good for you*
by J. Stauber.

The common argument that government is necessary if only for the provision of essential services is failing as governments around the world, and increasingly, in Australia divest themselves of responsibility for health services, telecommunication, transport, education and the like. The time is ripe to challenge government authority.

Disaffection with the parliamentary system and with repressive, sorry, representative democracy is widespread. Politicians more and more are being exposed as interested only in helping their big-business buddies or in lining their own pockets. Governments are falling or at least being pressured by popular movements only for central authority to be propped up by other governments and their militaries (such as the Italian, Greek and French armies entering community controlled sections of Albania such as Vlore— and with the Greeks in particular, their motives are more obviously concerned with stemming the tide of refugees).

Right-wing loonies are being supported by the major media, and by politicians from all sides in order to present themselves as moderates—Pauline Hanson the obvious example. When they are attacked it is only in response to widespread public outcry, and even then they don't dare criticise their obvious and real motivations. Everyone involved in maintaining the current system of rule, relies on keeping us separate and brawling instead of concentrating our energies in concerted class action.

Capitalists and authoritarians know their time is short and are fighting hard to maintain the status quo. It is time to destroy this sinking ship and begin building communities of cooperation.

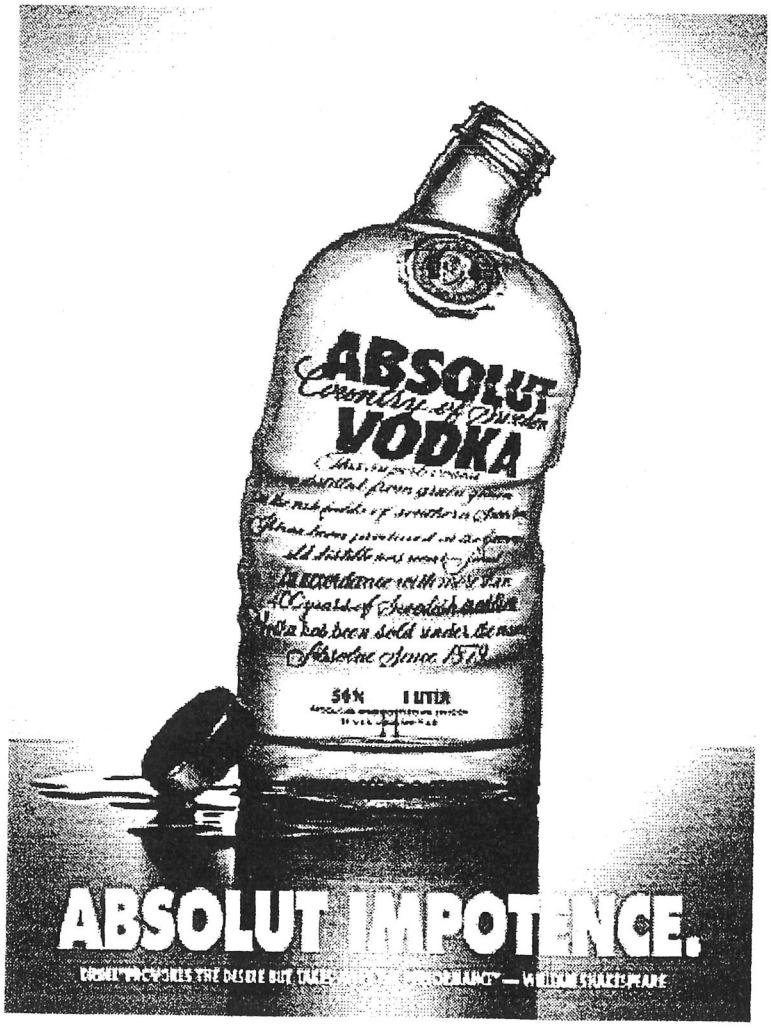
—ed.

The Situationists did it, BUGA UP did it, cheesy television comedy does it, you do it, I do it... Détournment, culture jamming, anti-advertising—call it what you will—the re-utilisation (by means of a semantic shift) of capitalist images to create a political statement is what Adbusters is all about.

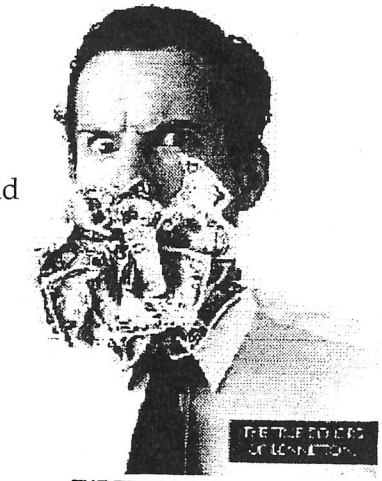
ADBUSTERS

Adbusters is a magazine devoted to "reinventing the outdated paradigms of our consumer culture". Published by Canadian media-activist group, **the Media Foundation**, counteracting and attacking "those who would pollute or physical and mental environments". Their main weapon is *culture jamming*; a combination of détournment, environmental demonstration, critiques on modern civilisation or "fictional carpet rides into cyberspace".

The Media Foundation also founded and runs the **Powershift Advocacy Agency**, a group of "social marketers and media activists" who through the use of print and television (un)commercials deliver the messages necessary for the world to survive. Their spots have appeared in *Adbusters* through to **CNN** and the **BBC**.

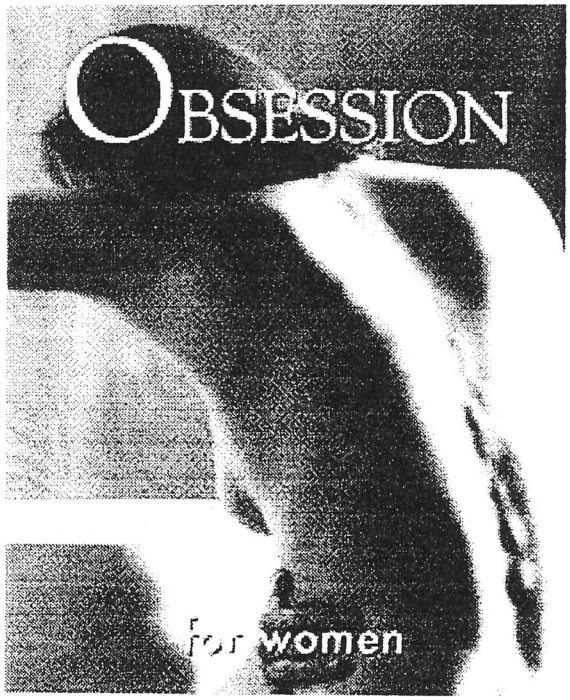


Adbusters/**the Media Foundation** are also responsible for the hugely successful Buy Nothing Day. Held annually on the last Friday of November (this year it will fall on November 28), they encourage people around the world to buy nothing. They say that living simply and giving the big 'up yours' to consumer culture is increasingly becoming relevant to more and more people throughout to world, as they become aware of our unsustainable lifestyle. Interestingly, though not surprising, the **NBC**, **ABC** and **CBS** refused to air the B.N.D. campaign ad. **CNN** proved better, accepting their money and their ad, airing it nationally, and giving Rush Rambo, sorry, Limbaugh the opportunity to criticise the campaign on air—and provide valuable free coverage.

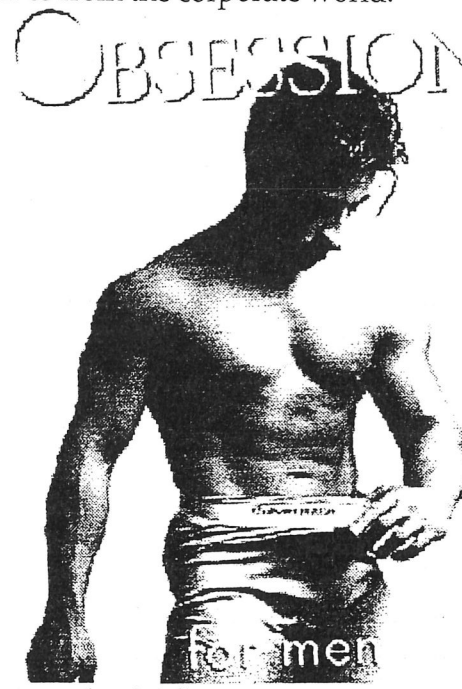

THE TRUE COLOURS OF BENNETTON

Adbusters have levelled their sights on the alcohol, auto, fashion and tobacco industries—all infamous for their advertising practices. They have attacked Nike, spoofing their ads with details of the working conditions that Nike use to exploit their workers for huge profits. Calvin Klein and Bennetton with their controversial images are favourites for re-working. Absolut Vodka have been on the receiving end of one of *Adbusters'* demarketing strategies.

Adbusters have been successful in hilighting not just the horrible methods of the corporate world, but also the effects of this marketing. Using the Obsession Fetish spot (created for Eating Disorder Awareness Week) they have attacked the advertising gurus' agenda of creating unrealistic and dangerous standards for women. With alcohol they "subvertise the downside of booze" the fact that 10% of North Americans are alcoholic, the amount of violence, death and social problems directly accountable to alcohol.



Telling us the obvious. One of the reasons for the success of *Adbusters* is the simple and apparent truths they tell. They make clear the demands that the corporate world is placing on us and offer activist solutions to reclaiming our environments. The tell us what we know, the time has come to wrestle back control of our own lives from the corporate world.



The approach of *Adbusters*/**the Media Foundation** is clearly a winner. Empowering the 'consumer public' to see through the corporate/media haze, and to approach their lives in a much more sane manner. More to them.

The Australian contacts for this year's Buy Nothing Day campaign are Rodney Vlais (earth-heal@vianet.net.au). Aotearoa/New Zealand residents can contact Fiona Jack (adbusters@core.co.nz).

Media Manifesto

We will take on the archetypal mind polluters -- Marlboro, Budweiser, Benetton, Coke, McDonald's, Calvin Klein -- and beat them at their own game.

We will uncool their billion dollar images with uncommercials on TV, subvertisements in magazines and anti-ads right next to theirs in the urban landscape.

We will take control of the role that the tobacco, alcohol, fashion, cosmetics, food and automobile corporations play in our lives. We will hold their marketing strategies up to public scrutiny and set new agendas in their industries.

We will culture jam the pop culture marketeers -- MTV, Time Warner, Sony -- and bring their image factories to a sudden, shuddering halt.

On the rubble of the old media culture, we will build a new one with a non-commercial heart and soul.

FREE BATTERY HENS

SOCOG and their corporate gangsters, "obliged to protect the intellectual property rights associated with the games", have decided to pursue Tasmanian pensioner and animal rights activist Pam Clarke over her re-use of the Sydney 2000 logo (above). Pam says, quite rightly, that the logo looks like a sad hen's head over 5 eggs. She has added bars and changed 'Sydney' to 'Freedom' in an effort to alert more people to the suffering of battery hens. The image has been printed on t-shirts and is available from Animal Liberation in all states. Good on ya Pam, "they're your games" so get into them!

Letter to Marcos

All these years later Marcos, what about children? In an article in Le Monde you said the women insurgents in your army are not allowed to become mothers, because conditions in the mountains make it impossible to bring up children. And I recalled your face, that great country a blur behind it. On the bus from Mexico City to San Christobál. A decade before the fireworks. As you spoke of those peoples' gentleness towards their children. In the next breath talking of revolution, in the stage-whisper of a kid playing Cold War. Later I ached with the lack of you. Then, on the wall of a movie house in New York, I saw you, preaching the charisma of Christ to Guatemala's-answer-to-Hitler. I jumped up and shouted, "I know him". Someone in that twilit crowd inquired, "Biblically?"

You told me of your work as a nurse. Of the clinic where the clerk mistook you for a finquero, pointing at your friends and asking, "¿Do you own them, sir?" Of the night in the mountains with the Quiche woman, stalled in labor, who wouldn't lift her skirt for a man. The skirt she was married in. The skirt she would be buried in. But you drove in an old truck, over rough roads. Convinced her to let you extract her baby with your smooth, fair hands, which hold a pistol and a semi-automatic in that Reuters photograph.

You wanted me to come to Comitán to play guitar and sing. I wanted to work as a medic, do something useful. "But," you insisted, "they need music." Those half a million refugees, there in the mud. I didn't believe you then. I do now.

You told of the man who had walked from Guatemala, carrying his dead wife, on a chair, strapped to his back. I sent you a picture of fog lifting off the creek, apologizing for its frivolity. You thanked me. Writing that we require beauty to remember what we are fighting for. And every year when the leaves turn that certain shade of rojizo I'd wonder if you would ever come home.

I stand with your army, with words as its weapons. Though I mistrust this language in which 'love' means any number of things. Though I know that our opponents' ears are vestigial. Their language is numbers. And they are counting your days.

robbie casey

Letter to Marcos is the first part from a series of prose poems by Robbie Casey which will continue to be published in upcoming editions of *the rebel lion*

April 10th: 78th Anniversary of Zapata's Assassination

On April 10th, Mexico commemorated the 78th anniversary of the death of Emiliano Zapata, leader of the Ejercito Liberador del Sur. Tens of thousands of campesinos, indigenous peoples, and members of popular organizations marched and held demonstrations with demands ranging from land, housing, fertilizers, and credits, to the fulfilment of the San Andres Accords signed fourteen months ago by the EZLN and the federal government, freedom for political prisoners, an end to repression and the militarization of the country, that the Mexican Army leave their communities and return to its barracks, and a peace with dignity and social justice. In Chiapas alone, more than 15,000 people took part in the demonstrations.

Meanwhile, Subcomandante Insurgente Marcos recorded a letter to Emiliano Zapata, which was played back on audiotape to the indigenous Zapatista communities in the jungles and highlands of Chiapas during the ceremonies on April 10th, and was later published on April 12th in the Mexico City daily La Jornada.

The letter, addressing Zapata as the "Maximum Leader of the EZLN", informs Don Emiliano that "Just as the time when you called to struggle for land and liberty, today the Mexican lands are handed over to the rich foreigners. As was the case then, today the governments pass laws to legitimize the robbery of land. As then, those who refuse to accept the injustices are persecuted, imprisoned, and killed. But as then, my General, there are right men and women who are not being silenced and who struggle and organize in order to demand land and liberty. For this, I write to you,

Don Emiliano, so that you may know that we are here...."

"As during your time, Don Emiliano, the governments have wanted to trick us. They talk and they talk, and they don't fulfil anything, except the massacres of campesinos. They sign papers over and over again, and nothing becomes reality, except explusions and persecution against the indigenous peoples."

"And now you see," continues Marcos, "the campesinos continue without land, the indigenous peoples are still forgotten, the bad governments continue, the rich keep getting fatter, and, yes, the campesino rebellions continue. And they will continue, my General, because without land and liberty there is no peace.

"Now the governments go on saying that there is no war, because the law says that there is no war. But there is a war, my General, and that is why we are your army, because before, the war was just from there to here, and now it will also be from here to there.. And if they want to kill campesinos, then governments will also have to die...."

"Finally", concludes Marcos, "I tell you Don Emiliano, so that you may enjoy a bit of laughter, that those bad governments we have still believe they were able to assassinate you on that April afternoon in 1919. They don't realize that you didn't die, that you simply became us, and thus you went into hiding and appeared in us and in all of the landless campesinos, in all of the forgotten indigenous peoples. So you see, my General, how forgetful are these governments. They forget the most important, that which you and we know well, Don Emiliano: that Zapata lives, and the struggle continues."

Joshua Paulson, Zapatismo News Update 13/4/97

Anarkhistam
(To the Anarchists)
by victor trwik

The time has come
To throw off the yoke
Of capitalism.
All fetters,
Commisars,
Generals,
Tribunals,
And priests.
For order
And science
And laws—
What are they?
Invented
From boredom
By great men
In cabinets!
The old world
We'll destroy
And wreck
And burn!
Not 'order'.
We'll build
Without it
We'll live!
But the great
Commune
To bayonets
Cannot fall!
Before it
On thier knees
All will bend,
Even authority!
So quickly
My brothers
Let's raise
The black flag!
And grasp
The hand
Of all
The oppressed!

Originally published in *Burevestnik*, 5 March 1918.

Larry Flynt
Don't Believe the Hype

The People vs Larry Flynt is a movie about the publisher of the porn magazine *Hustler*. It shows Flynt as a hero fighting for freedom of speech. It was nominated for two Academy Awards: Best Actor and Best Director.

But it doesn't tell the whole truth about Flynt. What made *Hustler* different to magazines like *Playboy* and *Penthouse* wasn't so much that it was more explicit. *Hustler*'s speciality was violence against women. It showed women being gang-raped, in one case gang-raped and killed by concentration camp guards. There was a famous cover showing a woman being fed into a mincer. Larry Flynt's own daughter said the film was a lie, for showing Flynt as being against violence.

Hollywood has been quick to defend itself. The film's producer, Oliver Stone, attacked an American feminist who criticised the film. He said that "Larry is not into violence against women. He puts them in a meat grinder as a joke. Doesn't she have a sense of humour?"

Not everything that's labelled porno-graphy is degrading. It's also true that a lot of opponents of the 'sex industry' are just against sex. Idiots like Fred Nile are right into degrading women as long as it's done 'morally': you never hear them call sweatshops degrading to women (for that matter, middle class feminists don't often either). But, that doesn't make Flynt a hero. The sex industry is an industry like any other, and pornographers are bosses like any other. They couldn't care less about freedom of speech for its own sake. It's all about making a profit and to hell with anything else.

And that's probably why Larry Flynt is capitalism's latest hero. He went boldly where no pornographer had gone before—into the fantasies of twisted people with money to spend. There's nothing wrong with sex, but there's a lot wrong with rape. And there's a lot wrong with a movie and a society that can't tell the difference.

James Hutchings

Drugs

Developing sensible policies on drug use seems to be a major dilemma for the anarchist movement in Australia—although there are probably less difficulties in dealing with it here than in some other parts of the world. And strangely enough, unlike most other social issues, attitudes to drugs within the anarchist movement seem to exactly mirror the attitudes of the rest of society.

The anti-drug hysteria, spread mainly by the United States government as a major weapon in its battle for world domination, is accepted in some form or other by most of the active anarchists in this country. This isn't just sad, it's extremely disturbing, especially when you consider its potential to split up a movement which is already so small it hardly exists anyway!

There have been quite a few cases in recent australian anarchist history where these attitudes have caused serious, and sometimes irreparable damage to otherwise fairly happily co-operating groups. The biggest cause of these problems has been the egotistical and paternalistic opinions held by some people about how others should live their lives.

The main—but certainly not the only—drug involved in these problems is, of course, heroin. Heroin—the focus of all the evil in the world, as far as the united states government is concerned. Officially that is. Unofficially, they're making billions of dollars every year from dealing the stuff. As well as heroin there have been problems related to alcohol consumption and marijuana addiction as well as the use of drugs like LSD and ecstasy. However, the problems related to these other drugs are invariably swept under the carpet and ignored by the people who focus most on their problems with other people's heroin use.

Apart from the fact that, as anarchists, we should presumably be examining the way we behave to other people—particularly when it can have a serious detrimental effect on those people's lives—we should also be questioning the attitudes we accept from our colonial masters, the US government. My personal opinion is that if the american government says something's evil, then there's probably a very good side to it that they don't want me to know about!

Of course, the violently (sadly, sometimes physically violent) junkiephobic members of the australian anarchist movement have good rationalisations for their attitudes. The most frequently used one of these is that when you buy heroin you're putting money into the hands of international criminals like the CIA and that large parts of that money goes to fund counter-revolutionary forces of imperialism. However, they never stop to consider where the vast sums of money goes that they pay to the petrol companies—either for their personal transport or for the production and transport of almost everything they ever spend any money on. When it comes to international fascist terrorism, global destruction and funding the crushing forces of imperialism, the petrol companies win hands down—all of them. It's no good just boycotting Shell, you've got to boycott everything that uses petrol—and that means almost everything in most people's lives!

And the other thing is that when you buy the american anti-drugs line, you're supporting them in their colonial war against the third world. The US's anti-drugs campaign is their most important method of interfering in the internal affairs of a large number of third world countries. Because they hide their real intentions behind a pretence of stopping heroin or cocaine from entering the United States, nobody dares complain. They've decided for the rest of the world that what they describe as "drugs" are evil and therefore, anyone who objects to them stamping out that evil is obviously evil themselves. It's the old witch hunting technique, polished up and adapted to global colonial warfare! Of course, this only applies to what they describe as "drugs"—if a muslim government started trying to interfere in the US's alcohol production program, i'm sure they'd get nuked pretty quickly!

The myth that heroin is somehow more addictive and more evil than other drugs is something that's accepted blindly by most people—and that includes most heroin users. Heroin isn't any more addictive than nicotine (even the US surgeon general has admitted this!) and in itself it's no harder to give up than cigarettes—although, as most tobacco addicts who've tried to kick the habit know, that's not necessarily easy! However, the social pressure on heroin users can often make giving up impossible.

Most people have been sucked in by the Burroughs-type bullshit about heroin "making" people act in certain anti-social ways. (In fact that upper class prick, William Burroughs, who's never been poor enough to have a problem with heroin has made a fortune on the backs of the poor struggling junkies he's fucked up with his sensationalist ruling class propaganda!) But it's not the drug that makes some—and certainly not all—of its users act in antisocial ways. It's a combination of the illegality and incredible price of it and the fact that they are cast out and alienated by the antisocial attitudes of an intolerant,

hysterical and fucked-up society, desperately groping for a scapegoat.

To be a junkie is to be the lowest of the low scum in the eyes of most people—including anarchists. And a sadly high proportion of heroin users are sucked in by this bollocks and see themselves in that way too. This not only makes it hard to respect the bastards who stand over you in judgement, and not act in antisocial ways towards them, but it also makes it almost impossible to really care enough about yourself to ever make the effort to get your drug use under some kind of control. Add to this the fact that most people who come to rely on drugs (and that means most people) start off with a pretty low opinion of themselves anyway and you've got a situation that's bound to become a major problem for everyone involved. It's not heroin that kills junkies, it's the rest of society.

The widespread drug hypocrisy and drug snobbery that makes life very difficult for a lot of people also has a double-edged effect of making it much harder to deal with problems involving other drugs within the anarchist movement. Personally, i find marijuana one of the drugs that causes most problems among politically active people.

Apart from the intense apathy and the psychological problems this drug produces in its users, it makes people affected by it almost impossible to work with. They're totally unreliable, pretty incoherent and often a real physical danger when you're working in tricky situations. The worst problem though, is that they think it doesn't affect them, they feel like they're straight again fairly soon after a fix—although really what's happened is they've got used to being that out of it and it feels normal! The effects of marijuana on people's judgement don't really go away until a few days after their last fix. And, worst of all in some ways, the bastards never think twice about polluting the air you're breathing with their "holy" smoke!

I'm not trying to propagate the drug-hypocrisy tribalism here. I'm making a genuine observation of problems i've had trying to work with ganja-affected people but i'm mainly giving this as an example of the sort of problems that are regularly swept under the carpet by the disproportionate focus on heroin.

I'm not anti marijuana. I believe all drugs *can* be good—for the right person, at the right time and in the right place—and all drugs *can* be bad. And there's none that can't kill you in one way or another, if you let it. As well as those people in the anarchist movement who use drugs too much, i often come up against the ones who use too little—we seem to have more than our fair share of hyperactive and stressed-out nutters who really do need a bit of tranquillising!

What i think is most important is not *which* drug we use, but that we use whatever drug is right for us at the time—or none at all, if that's better. It's also important that the people around us give us support and guidance while we try to make our way through the maze of drug knowledge and misinformation—rather than subject us to the hysterical, bigoted echoing of government policy that we've come to expect—and that they trust *our* ability to judge what's the best way to live *our* lives.

What Problem?

We must also learn to avoid imposing our personal hang-ups about certain drugs on each other—in just the same way as we must tolerate each other's personal sexuality.

Junkiephobia isn't much different to homophobia. A common argument used by both junkiephobics and homophobics is that these people have a choice, they don't have to be gay—or junkies—and that if they choose to live that way then they should accept the shit they get for it. But who would choose to be an outcast, a social leper? I don't go along much with genetics and all that scientific bollocks, but gay people often argue that homosexuality is in their genes and therefore it's not a choice. Research has shown the same thing is true for drug addicts. And if you believe in science, that pretty well does away with the choice argument. However, i don't give a shit about that, in my opinion, whatever you need to do to survive living in the fucked up world we were born into, so long as you don't fuck over other people, animals or the environment to do it, then no-one else has the right to judge you for it.

I don't condone ripping off anyone to support your drug habit—whatever that habit is. And it's not only junkies who rip people off. The two anarchist bookshops in Australia which have policies against junkies working in the shops have both suffered repeatedly from money going missing from the takings. The third bookshop, which hasn't got an anti-junkie policy, never has this problem—in fact, apparently there's often more money in the till than there should be!

by will kemp

SMASH FASCIST BIGOTRY ... JUST SAY NO TO JUNKIEPHOBIA, HOMOPHOBIA, SEXISM, RACISM AND ALL OTHER SOCIAL CONTROL PROGRAMS PUSHED BY PATRIARCHAL CAPITALIST GOVERNMENT!

Letters to the Lion

Re: THE LEFT WORKING TOGETHER

First, well done . . . *Rebel Lion* is a great publication, and what a good name for it! That is, I realised the significance of the name when it was suggested I put the two words together.

I read James Hutchings' Can the Left Work Together? (Summer '97) with great interest. I admire the Newtown Political Collective's efforts to get together with other groups. But I wonder if they are going the right way about it. Rather than getting together for discussion of theoretical issues, why not work together on issues we can all agree on?

Of these 'common ground' issues, what better one could there be than that of self-determination for East Timor and opposition to Parliament's bipartisan support for the 21 year old occupation? It is not the only possible issue; the is Bougainville, and also West Papua, and of course Aboriginal Land Rights, and others that need our active work and cooperation. But East Timor seems clear enough to be a first-rate starting point. As far as I can see, all the 'left' groups say the same thing on East Timor, as do many religious and humanitarian groups. In fact these last two are often less precious about working with 'left' groups, than 'left' groups themselves. Let's start with the core issue of East Timor, and work outwards to points of disagreement. For real communication, we should build trust around one issue that all decent (not 'all revolutionary' or 'all left') people would agree on . . . East Timor.

Like the Newtown Political Collective, I also believe that life is too short, the issues too pressing, and there are too few of us, to carry on as we are. The sooner we work on situations that we are at least partly responsible for, the better. It does not have to be East Timor. But for those interested in giving it a go, why not join the demonstration-protest-'meet the public and get them to understand our complicity in genocide and sign petitions' event from 5—6pm on the fourth Thursday of every month, at the Sydney Town Hall steps.

I am starting to feel stupid doing it on my own. BYOB (bring your own banner) or just bring yourself. The coffee afterwards will be on me.

I enclose $10 towards the costs of producing *Rebel Lion*.
Keep it up!
Stephen Langford

Re: R.Lion 1

- The covers: well, wot can I say. . .
- Editorial: spot on.
- Homage: ta (& ta 4 the great layout—of cover too). Still haven't heard any responses from conf. organisers, etc. (Did you see *Real Time*'s shameless double review by 2 of the conf. organisers!)
- @ & organisation: a persuasive piece by Rob, eh?
- Good publicity for AETA, Cat@lyst, & Tandem Thrust demos.
- Interesting interview with Chris—cluey people, showing how to make radical culture. (Graphic too dark?)
- James & NPC—like Rob, plausible & persuasive
- Paul & Nik—make an apt compliment (Nik's graphic, as with Jenny's, too poor to use—I reckon if you can't get a good photo image that'll reproduce well, go for simpler graphics . . . cartoons are wonderful—visual *and* funny at the same time!)
- Loved the poetry—more poetry! Give us McClure's *Rebel Lions* (My friend Darcy knew it.)
- Jenny's rave—v. engaging—beyond facts & statistics to interpretation, attitude & feelings. Her critique of 'rights'—of 'might is right' is radical theory/conceptualisation at its best.
- The Declaration—a great taste—one measure of issue 1's success is how many requests u get for the complete declarations. . .
- (& the CD of course!—interactive feedback versus passive readers, eh?—Please count me in the draw 4 the giveaway (I'd love to pass it on to an o/s friend))

So as a 'package', there is coherence, interdependence (as the post-modernists would say, 'inter-textuality'), variety & a mode of address that encourages responses/dialogue. Congrats! The layout & graphics do vary (in quality) but practice makes perfect!

For issue 2, seek responses/critiques of issue 1 (eg. ring Artspace & ask them to reply to Homage; and responses to James/NPC?; re food, the latest on the McDonald's/McLibel situation; animal lib/S.A.R.A. actions?; get the B'ville & W.Papua people movements' latest info & wot do they think of Realidad; etc. Actively solicit, like u did last time.

Love & Rage
Peter McG.

thanks for the critique and advice. see pages 3—4 for McLibel etc. how can i resist the iNsuRge album going overseas, expect it in the mail soon.

Correspondence can be sent to the Rebel Lion, PO Box 6, Whalan NSW 2770.
All correspondence is warmly received. Comment on articles and other issues will ensure that this publication is a two way medium.

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meets 4th Wed. each month
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Lorenzo Kom'boa Ervin

former Black Panther and author of *Anarchism and the Black Revolution*
east coast speaking tour • Brisbane—Sydney—Melbourne • July—August 1997
presented by *Angry People*

When Even the Earth Fights Back...
Joint US and Australian manouvers where disrupted when Cyclone Justin (just-in time) helped anti-Tandem Thrust demostrators. The operation was cancelled after one life was lost and who knows what damage to the fragle Barrier Reef and its inhabitants.

S.A.R.A. Cross Campus Meeting to discuss strategy and actions. All welcome.
Monday 19 May, 6.30ish at Hu and Philip Vegetarian Restaurant, 208 Chalmers St, Surrey Hills. more info: n.lam@unsw.edu.au

Contributions required for the Rebel Lion number 3
articles, news, graphics, poetry, letters
Contributions can be sent to: the Rebel Lion, PO Box 6, WHALAN NSW 2770
or mj.sherwood@nepean.uws.edu.au

ANARCHY.

Neither GOD nor LAW nor PROPERTY:

—BUT—

LIBERTY—EQUALITY—FRATERNITY.

No.2. January, 1892. Monthly, 1d.

AUTHORITY.

There are 2 kinds of authority; 1 which rules by Terror, & 1 which rules by ERROR. One is based directly on brute force; the other rests on the voluntary submission of those who are subject to it—a submission which is voluntary only through their ignorance. But as soon as any of them cease to be "willing" slaves, the authority of Force is quickly resorted to.

Anyone can understand & hate the Tyranny which rests on simple aggressive violence. Yet it is far the less dangerous. Men only submit to it while they have to. The other they submit to, to their own & each others' harm, when they need not, because they think it is their "duty."

If there are duties, the first duty of every man is to be true to himself. True to himself in his own welfare—true to himself in sacrificing his common welfare even, for the higher welfare he feels in making others happy. But that he may so be true to himself he must be independent; his will must be free. He cannot be true to his own nature when he is the mere obedient puppet of another. In giving up his conduct to outside dictation, he becomes a mere machine—an idiotic body, to move at the command of another's brain, or of brainless blind custom—a voluntary Lunatic.

The man who does so, is false to himself; & false, too, to his fellow-men: because he has ceased to move in touch with his and their needs, & has become a weapon against them, ready to hand for all who can profit by the control

FRONT PAGE OF A HAND SET ANARCHIST NEWSPAPER FROM 1892